
THE
Massachusetts
MISSIONARY MAGAZINE.

No. 1.]

JUNE, 1807.

[Vol. V.]

Biography.

MEMOIRS OF DR. WITHERSPOON.

(Extracted from Dr. Rogers' Sermon.)

THIS great man was descended from a respectable parentage, which had long possessed a considerable landed property in the east of Scotland. His father was minister of the parish of Yester, a few miles from Edinburgh, where he was born on the fifth day of February, 1722.* This worthy man was eminent for his piety, his literature, and for a habit of extreme accuracy in all his writings and discourses. This example contributed not a little to form in his son that taste and that love of accuracy, united with a noble simplicity, for which he was so distinguished through his whole life. He was sent, very young, to the public school at Haddington: his father spared neither expense nor pains in his education.

* Dr. Witherspoon was lineally descended from that eminent man of God, the Rev. Mr. John Knox, whom Dr. Robertson styles, "the prime instrument of spreading and establishing the reformed religion in Scotland." The genius, learning, piety, zeal, and intrepidity of this great man, rendered him singularly qualified for the distinguished part he bore in that interesting event. It is recorded of Mary, Queen of Scots, that she said, "she was more afraid of John Knox's prayers, than of an army of ten thousand men." Worn out by incessant labours, he died on the 27th day of November, 1572, in the 67th year of his age. The Earl of Morton, then Regent of Scotland, who attended his funeral, pronounced his eulogium in a few words; the more honourable for Mr. Knox, says the above historian, as they came from one whom he had often censured, with peculiar severity, "Here lies he who never feared the face of man." Mr. Knox's daughter Elizabeth married the famous Mr. John Welsh, who strongly resembled his father-in-law in genius, character, and usefulness in the church: And in this line Dr. Witherspoon descended from this honourable ancestry.

tion. There he soon acquired reputation for his assiduity in his studies, and for a native soundness of judgment, and clearness and quickness of conception, among his school-fellows; many of whom have since filled the highest stations in the literary and political world.

At the age of fourteen, he was removed to the university of Edinburgh. Here he continued, attending the different professors, with a high degree of credit, in all the branches of learning, until the age of twenty-one, when he was licensed to preach the Gospel. In the theological hall, particularly, he was remarked for a most judicious taste in sacred criticism, and for a precision of idea and perspicuity of expression rarely attained at that early period.

Immediately on his leaving the university, he was invited to be assistant minister with his father, with the right of succession to the charge. But he chose rather to accept an invitation from the parish of Beith, in the west of Scotland. Here he was ordained to the work of the gospel ministry, and settled with the universal acquiescence, and even with the fervent attachment of the people: A circumstance which, under the patronage that unhappily exists in that church, is but too rarely the case in the settlement of their clergy. His character as a preacher, which rendered him so acceptable and popular, will come more naturally before us in another place. Let it suffice to remark here, that, always interesting and instructive in the pulpit, he was assiduous in the discharge of every parochial duty when out of it. And his preaching generally turned on those great, distinguishing, and practical truths of the gospel, which, in every Christian country, most affect and attach the hearts of the great body of the people.

From Beith he was, after a few years, translated to the large and flourishing town of Paisly, so celebrated for its various and fine manufactures. Here he resided in the height of reputation and usefulness; and riveted in the affections of his people, and his fellow-citizens, when he was called to the presidency of this college.

During his residence at Paisly, he was invited to Dublin, in Ireland, to assume the charge of a numerous and respectable congregation in that city. He was also called to Rotterdam, in the Republic of the United Provinces; and to the town of Dundee, in his own country. But he could not be induced to quit a sphere of such respectability, comfort and usefulness. He rejected also, in the first instance, the invitation of the trustees of this college. He thought it almost impossible for him to break connexions at home, that had been so long endeared to him; to violate all the attachments and habits of the female part of his family; to leave the scene of his happiness and honour; and, in his middle career, to bury himself, as he apprehended, in a new and distant country.

But

But warmly urged by all those friends whose judgment he most respected, and whose friendship he most esteemed—and hoping that he might repay his sacrifices, by greater usefulness to the cause of the Redeemer, and to the interests of learning, in this new world—and knowing that this institution had been consecrated, from its foundation, to those great objects to which he had devoted his life, he finally consented, on a second application, to wave every other consideration, to cross the ocean, and to take among us that important charge to which he had been called, with the concurrent wishes, and the highest expectations, of all the friends of the college.* Their expectations have not been disappointed. Its reputation and success, under his administration, have been equal to our most sanguine hopes.

Almost the first benefit which it received, besides the eclat, and the accession of students, procured to it by the fame of his literary character, was the augmentation of its funds. The college has never enjoyed any resources from the State. It was founded, and has been supported, wholly by private liberality and zeal. And its finances, from a variety of causes, were in a low and declining condition, at the period when Dr. Witherspoon arrived in America. But his reputation excited an uncommon liberality in the public; and his personal exertions, extended from Massachusetts to Virginia, soon raised its funds to a flourishing state. The war of the revolution, indeed, afterwards, prostrated every thing, and almost annihilated its resources; yet we cannot but with gratitude recollect, how much the institution owed, at that time, to his enterprise and his talents.

But the principal advantages it derived, were from his literature; his superintendency; his example as a happy model of good writing; and from the tone and taste which he gave to the literary pursuits of the college.

In giving the outlines of the character of this great man, for I attempt no more, I shall begin with observing, that perhaps his principal merit appeared in the pulpit. He was in many respects, one of the best models on which a young preacher could form himself. It was a singular felicity to the whole college, but especially to those who had the profession of the ministry in view, to

* Dr. Witherspoon arrived with his family at Princetown in the month of August, 1768. He was the sixth President of the College since its foundation in the year 1746. His predecessors were, the Rev. Messrs. Jonathan Dickenson, Aaron Burr, Jonathan Edwards, Samuel Davies, and Dr. Samuel Finley—Men deservedly celebrated for genius, learning and piety. Mr. Dickenson and Mr. Edwards were advanced in life when chosen to the presidency.

Not long before Dr. Witherspoon left Scotland, and while in suspense respecting his duty, a gentleman, possessed of a considerable property, an old bachelor, and a relation of the family, promised to make him his heir, if he would not go to America.

to have such an example constantly before them. Religion, by the manner in which it was treated by him, always commanded the respect of those who heard him, even when it was not able to engage their hearts. An admirable textuary, a profound theologian, perspicuous and simple in his manner; an universal scholar, acquainted deeply with human nature; a grave, dignified, and solemn speaker, he brought all the advantages derived from these sources to the illustration and enforcement of divine truth. Though not a fervent and animated orator,* he was always a solemn, affecting, and instructive preacher. It was impossible to hear him without attention, or to attend to him without improvement. He had a happy talent at unfolding the strict and proper meaning of the sacred writer, in any text from which he chose to discourse; at concentrating and giving perfect unity to every subject which he treated; and presenting to the hearer the most clear and comprehensive views of it. His sermons were distinguished for their judicious and perspicuous divisions—for mingling profound remarks on human life, along with the illustration of divine truth—and for the lucid order that reigned through the whole. In his discourses he loved to dwell chiefly on the great doctrines of divine grace, and on the distinguishing truths of the gospel. These he brought, as far as possible, to the level of every understanding, and the feeling of every heart. He seldom chose to lead his hearers into speculative discussions, and never to entertain them by a mere display of talents. All ostentation in the pulpit he viewed with the utmost aversion and contempt. During the whole of his presidency, he was extremely solicitous to train those studious youths, who had the ministry of the gospel in view, in such a manner, as to secure the greatest respectability, as well as usefulness, in that holy profession. It was his constant advice to young preachers, never to enter the pulpit without the most careful preparation. It was his ambition and his hope, to render the sacred ministry the most learned, as well as the most pious and exemplary body of men in the Republic.

As a writer, his style is simple and comprehensive—his remarks judicious, and often refined—his information, on every subject which

* A peculiar affection of his nerves, which always overcame him when he allowed himself to feel very fervently on any subject, obliged him, from his earliest entrance on public life, to impose a strict restraint and guard upon his sensibility. He was, therefore, under the necessity of substituting gravity and seriousness of manner, in public speaking, in the room of that fire and warmth, of which he was well capable, by nature; and which he so much admired in others, when managed with prudence.

He never read his sermons, or used so much as short notes, in the pulpit. His practice was, to write his sermons at full length, and commit them to memory; but not confine himself to the precise words he had penned. He often took great liberties, in the delivery of his discourses, to alter, add to, or abridge what he had written; but this never infringed upon the strictest accuracy.

which he treats, accurate and extensive—his matter always weighty and important—closely condensed, and yet well arranged and clear. Simplicity, perspicuity, precision, comprehension of thought, and knowledge of the world, and of the human heart, reign in every part of his writings. Three volumes of essays, and two volumes of sermons, besides several detached discourses, already published—and treating chiefly on the most important and practical subjects in religion—have deservedly extended his reputation, not only through Britain, Ireland, and America, but through most of the Protestant countries of Europe. His remarks on the nature and effects of the stage enter deeply into the human heart. The pernicious influence of that amusement on the public taste and morals, was, perhaps, never more clearly elucidated. On the following interesting subjects, the *nature and necessity of regeneration—justification by free grace, through Jesus Christ; and the importance of truth in religion, or, the connexion that subsists between sound principles and a holy practice*, there is, perhaps, nothing superior in the English language.

Before entering on his talents as a president, suffer me, in a sentence or two, to call to your mind his social qualities. When not engaged in the great and serious businesses of life, he was one of the most companionable of men. Furnished with a rich fund of anecdote, both amusing and instructive; his moments of relaxation were as entertaining, as his serious ones were fraught with improvement. One quality remarkable, and highly deserving imitation in him was, *his attention to young persons*. He never suffered an opportunity to escape him of imparting the most useful advice to them, according to their circumstances, when they happened to be in his company. And this was always done in so agreeable a way, that they could neither be inattentive to it, nor was it possible to forget it.

On his domestic virtues I shall only say, he was an affectionate husband, a tender parent, and a kind master; to which I may add, he was a sincere and a warm friend. But, I hasten to consider him as a scholar, and a director of the system of education in the college.

An universal scholar himself, he endeavoured to establish the system of education in this institution, upon the most extensive and respectable basis, that its situation and its finances would admit. Formerly, the course of instruction had been too superficial; and its metaphysics and philosophy were too much tinctured with the dry and uninstrusive forms of the schools. This, however, was by no means to be imputed as a defect, to those great and excellent men, who had presided over the institution before him; but rather to the recent origin of the country—the imperfection of its state of society—and to the state of literature in it. Since his presidency mathematical science has received an extension, that

that was not known before in the American seminaries. He introduced into philosophy, all the most liberal and modern improvements of Europe. He extended the philosophical course to embrace the general principles of policy and public law; he incorporated with it a sound and rational metaphysics; equally remote from the doctrines of fatality and contingency; from the barrenness and dogmatism of the schools, and from the excessive refinements of those contradictory, but equally impious sects of scepticism, who wholly deny the existence of matter, or maintain that nothing but matter exists in the universe.

He laid the foundation of a course of history in the college: and the principles of taste, and the rules of good writing, were both happily explained by him and exemplified in his manner. The *style of learning*, if you will allow me the phrase, has been changed by him. Literary inquiries and improvements have become more liberal, more extensive, and more profound. An admirable faculty for governing, and of exciting the emulation of the young gentlemen under his care, contributed to give success to all his designs, for perfecting the course of instruction. The numbers of men of distinguished talents, in the different liberal professions, in this country, who have received the elements of their education under him, testify his services to the college. Under his auspices have been formed a large proportion of the clergy of our church; and to his instructions, America owes many of her most distinguished patriots and legislators*.

Thus he proceeded, guiding with uncommon reputation and success the course of education in this institution, until the war of the American revolution suspended his functions and dispersed the college.

Here he entered upon a new scene, and appeared in a new character; widely differing from any, in which he had been heretofore presented to the public. Yet, here also he shone with equal lustre; his talents as a legislator and senator shewed the extent and the variety of the powers of his mind. There are few foreigners who can, with such facility as he did, lay aside their prejudices, and enter into the ideas and habits of a new country, and a new state of society. He became almost at once an American, on his landing among us, and in the unjust war which Great-Britain waged against us, he immediately adopted the views, and participated in the councils of the Americans. His distinguished abilities soon pointed him out to the citizens of New-Jersey, as one of the most proper delegates to that convention which formed their republican constitution. In this respectable assembly he appeared, to the astonishment of all the professors of the law, as pro-

* More than thirty members of the congress of United America, since the formation of that illustrious body, have been sons of the college of New-Jersey; and amongst these, some of their first characters for reputation and usefulness.

found a *civilian*, as he had before been known to be a *philosopher* and *divine*.

From the revolutionary committees and conventions of the state, he was sent, early in the year 1776, as a representative of the people of New-Jersey to the Congress of United America; he was seven years a member of that illustrious body, which, under Providence, in the face of innumerable difficulties and dangers, led us on to the establishment of our independence. Always firm in the most gloomy and formidable aspects of public affairs, and always discovering the greatest reach and presence of mind, in the most embarrassing situations.

But I forbear to trace his political career farther; and shall only add here, that while he was thus engaged in serving his country in the character of a civilian, he did not lay aside his ministry. He gladly embraced every opportunity of preaching, and of discharging the other duties of his office, as a gospel minister. This he considered as his highest character and honour in life.

The college having been collected as soon as possible after its dispersion, instruction was recommenced under the immediate care of the vice president. Dr. Witherspoon's name, however, continued to add celebrity to the institution; and it has fully recovered its former reputation.

The glorious struggle for our liberties drawing to an honourable period, and the doctor feeling age advancing upon him, was desirous of resigning his place in Congress; and would have fain retired, in a measure, from the burdens of the college.

But notwithstanding his wish for repose, he was induced, through his attachment to the institution, over which he had so long presided, once more to cross the ocean to promote its benefit. The fruit of that voyage was not indeed answerable to our wishes, but we are not the less indebted to his enterprise and zeal.

After his return to this country, finding nothing to obstruct his entering on that retirement, which was now become more dear to him, he withdrew, in a great measure, except on some important occasions, from the exercise of those public functions, that were not immediately connected with the duties of his office as president of the college, or his character as a minister of the gospel.

Accustomed to order and regularity in business from his youth, he persevered in his attention to them through his whole life. And I may add, there was nothing in which his punctuality and exactness were more sacredly observed, than in the devotional exercises of the Christian life. Besides the daily devotions of the closet and the family, it was his stated practice to observe the last day of every year, with his family, as a day of fasting, humiliation, and prayer; and it was also his practice to set apart days for secret fasting and prayer, as occasion suggested.

Bodily infirmities began at length to come upon him. For more than two years before his death, he was afflicted with the loss of sight; which contributed to hasten the progress of his other disorders. These he bore with a patience, and even a cheerfulness, rarely to be met with, in the most eminent for wisdom and piety. Nor would his active mind, and his desire of usefulness to the end, permit him, even in this situation, to desist from the exercise of his ministry, and his duties in the college, as far as his health and strength would admit. He was frequently led into the pulpit, both at home and abroad, during his blindness; and always acquitted himself with his usual accuracy, and frequently with more than his usual solemnity and animation; and with propriety and dignity he presided at the last commencement. He was blest with the use of his reasoning powers to the very last.

At length, however, he sunk under the accumulated pressure of his infirmities; and on the 15th day of November, 1794, in the 73d year of his age, he retired to his eternal rest, full of honour and full of days; there to receive the plaudit of his Lord, "well done, thou good and faithful servant, thou hast been faithful over a few things, be thou ruler over many things; enter thou into the joy of thy Lord."

EULOGIUM ON THE LATE CHANCELLOR WYTHER, OF VIRGINIA; PRO-
NOUNCED BY A GENTLEMAN OF THE BAR BEFORE A RESPECTABLE
AUDIENCE IN THE WESTERN PART OF VIRGINIA—JULY, 1806.

(Extracted from the Informant!)

Fellow citizens,

I RISE on this solemn occasion with diffidence, when I reflect on the dignity of the character to be spoken of, and the feeble abilities of the speaker. I have, however, one consolation, when I reflect that this respectable audience is prepared to view the character about to be exhibited, with attention and a fond remembrance. Among the dead no rival is to be found, nor can posthumous celebrity in any degree oppose the professional advancement of the living. By thus paying a just tribute of respect to the memory of the illustrious dead, we hold up their conduct to the imitation of the living, and excite a generous wish to emulate their virtues.

Permit me then to hold up to your view the character of the late venerable Chancellor of Virginia. This illustrious man was born in the year 1726, fifty years anterior to the commencement of the American Independence. It is to be regretted, that this remote part of the State furnishes but few documents from which to collect information relating to the first 50 years of his life. But it may be presumed that the one half, perhaps more, of that period

od was spent in the laborious avocation of a lawyer, whose eminence at the bar introduced him early into a weight and pressure of business under which alone a mind of ordinary capacity might have sunk. But such was his indefatigable industry, such the strength of his intellect, that we find him during this period acquiring a stock of ancient literature rarely to be met with. His knowledge of the ancient languages was critically correct. The poetical and philosophical productions of antiquity in their original dress, were to him familiar; whilst modern meritorious performances did not elude his researches. At the verge of old age, he for the first time turned his attention to the study of the Mathematics and Natural Philosophy, in which, notwithstanding the period of life and increasing weight of business, he progressed with his usual rapidity. And the science of demonstration became ever afterward the favourite amusement of the few leisure hours, which the official duties of the public station he filled, afforded him.

But while viewing his literary attainments, and before we enter on the more important occurrences of his life, it is not amiss to drop a few remarks on the private character, as a man and a citizen. And here give me leave to observe, that even in his juvenile years he seems to have had but little taste for what is termed *amusements*. These, generally speaking, were beneath the exalted sphere in which his thoughts were taught to range. He did, what every young attorney ought to do—he made the best authors his most intimate companions, his books his principal amusement.

With respect to morality, he did not think it enough to be negatively good, to do no harm—but he rightly conceived, that man was placed in a state of society for the purpose of being positively virtuous, of doing all possible good. Hence, every hour not beneficially employed was criminally lost. He saw no medium between omitting a good action, when opportunity offered, and the actual commission of evil. Hence his time was not spent in those pursuits which are supposed to be indifferent. He would not engage in what might merely not be condemned; but with an ambition truly laudable, he aimed always to engage in what is useful.

In his habits of life he was strictly temperate: yet he was always fond of the company of a few friends, whose minds were congenial with his own. In the domestic circle his manners were gentle and unassuming. The placid smile of good nature still sat on his countenance, and diffused to all about him the sweets of domestic felicity. He had a peculiar aptitude of giving to conversation not only a pleasing, but a useful and instructive turn; inso-much that few of his acquaintances visited him without going away better informed than when they came.

Mr. Wythe, though in low circumstances when he first approached the bar as a pleader, disdained the office of a barrater. He could not reconcile it to his moral sentiments nor to the honour
of

of his profession, to excite litigation, that he might profit by the misfortunes or folly of mankind.

He has been known to return fees, when he found he could render no service, or his client had deceived him by a false statement of the cause. He would decline pleading for a hardened, atrocious criminal; but youth, and the unwary in their first aberrations from the line of rectitude, always attracted his commiseration.

He has been known to shed tears for the degraded state of his country, on account of so many of its inhabitants being held in bondage and thereby administering to the spread of licentiousness, rather than that of valour and patriotism; which caused him to look forward with a mournful presentiment for its future destiny, when an odious intermixture might take place; and then instead of being a peculiar people, be a mongrel, feeble race, the derision and scorn of all Europe.

The overreaching schemes of speculators he abhorred: witness his decided opinions given in his elegant and instructive reports. And so fixed was he in this principle, that the persuasive tongues of P. Henry and D. Ross, could not induce him to take a share in the Georgia Mississippi company, or any other of the enormous speculations secretly fabricated in those days. This shows beyond dispute, that he conscientiously observed the golden rule of *doing to others as he would be done by*; that he was what a celebrated author emphatically terms "the noblest work of God."

But I must hasten to another part of the patriot. The character and talents of Mr. Wythe being such, it is natural for us to suppose, that in a time of threatening danger, he would be called on by his country; and his patriotism being such, it is equally natural to expect that he would cheerfully step forward to defend her injured rights; and such was the fact. When the pride and ambition of England had driven her into a kind of political phrenzy; when she resolved to violate every sacred tie which bound her and her then colonies together; at that interesting period, it is known that Virginia was not among the last to assert her injured rights, and that George Wythe was among the first of her patriotic sons who afforded his services in the civil department, for which he was eminently qualified. Let us now view him as a member, an active, a useful, a leading member of the Congress of 1776; that Congress who had exhausted all schemes of a pacific nature to avert a civil war, and had remonstrated without effect; and who, finding the court of Britain disposed to treat every peaceable effort with contempt, and to add insult to injury, did at length declare the United States of America to be free, sovereign and independent; a declaration which the parliament of Britain affected to treat with contempt, as an act of temerity; but which they were well pleased to hear, as it afforded them a pretext to carry into effect those scenes of murder, rapine and desolation, which they had already concerted.

concerted. It was then the British fleets infested our harbours, and British armies spread their hostile banners before our towns. Then it was that the patriotic blood of our citizens began to flow in the sacred cause of freedom. Then commenced the glorious revolution, which under the auspices of benignant Heaven so happily terminated in the humiliation of the boasting foe, and in the establishment of liberty, independence and peace throughout all our borders. Then it was that different states, confederating for common safety, became so closely united, cemented, as it were, by the blood of the patriots and heroes, that the Union has hitherto been and we trust will continue to be indissoluble: and under the denomination of "the United States of America" assumed that grade among the nations of the earth to which her situation and political advantages so justly entitle her. During this important struggle, we find the venerable Wythe still actively engaged in the grand council of the nation, concerting successive plans of defence, and with discernment and the most unabating ardor forming political measures adapted to successive emergencies.

When the independence of our country was at length established, and the return of peace afforded the nation leisure to review the articles of confederation, we find him called on by his country to make one of that honourable convention who formed the Constitution of the United States; that constitution which is the boast of every American citizen, the admiration and envy of all the nations of the earth.

When the constitution was about to be adopted by the different states, we find him a member of the Virginia convention, who offered the memorable and important amendments to that constitution, which have been finally adopted. He was appointed one of a select committee to review the laws, and to recommend to the state legislature such acts as were thought suitable to a republican form of government. This committee was to consist of five; but the whole task, arduous as it was, devolved on three, one of whom was the late Chancellor. This important duty those sages of the law executed with a degree of discernment which shows that they possessed minds sufficiently capacious to take in at one comprehensive view, not only the present but the future prosperity of the whole commonwealth.

As a Judge, this great man has been deservedly admired. For a number of years he was sole Chancellor of Virginia. The immense business which devolved on him in that station required a mind possessing the greatest energy, firmness and patience. To be daily poring over voluminous rolls of dry, unentertaining papers, to attend to lengthy discussions, to investigate and decide complicated and intricate cases, must have kept his thoughts perpetually on the stretch; surely a mind less capacious must have sunk beneath the weight; a person less attached to the public good must have abandoned

abandoned the business, at least before the infirmities of age came on. But for this important station the great Wythe seems to have been particularly qualified. His comprehensive mind, his deep penetration enabled him to look through the most complex case, and to discover at first view the point on which the controversy turned; while the conspicuous views of justice which he possessed, and his legal knowledge enabled him speedily and righteously to decide. If the formation of chancery district courts took some of the weight of business off his hands, still he did not allow himself an idle moment. Resolved to spend his whole life in doing good, he employed every leisure hour in teaching others, in forming the minds of young men so as to fit them for future usefulness in public life.

Thus in whatever point of view we look at this great man, we are struck with admiration. We see in him the man of extensive erudition, the acute lawyer, the wise legislator, the able statesman, the sound politician, the true patriot, the genuine republican, the impartial judge, and the honest man.

This useful, this laborious life was continued for fourscore years; and yet our rising sighs proclaim that "Heaven has called too soon." But let us check each murmuring thought, and while we hasten to follow him to the grave, "the house prepared for all living," let us cheerfully acquiesce in the wise counsels of Heaven.

We must now turn our attention to a more solemn scene, a part of this important portrait, in which we are all immediately interested. However inadequate most or all of us may be of acting the part already noticed, the part now to be brought into view we must all sooner or later engage in. Though we may never be lawyers, legislators, statesmen or politicians; yet we ought all to be patriots, republicans and honest men. And whether we are these or not, we shall all inevitably be dying mortals; dying mortals did I say? nay, he was, and we may be more than this....we may be dying *CHRISTIANS*. View then, for a moment, that good man in his last hours; though his body underwent a peculiar degree of pain, occasioned, as it is thought, by the corrosive nature of that deleterious substance which base ingratitude had mingled with his morning repast; yet his mind was calm and serene, his thoughts were perfectly collected; and in that awful hour, while standing on the crumbling margin of the grave, he had the consolation which the retrospect of a life dedicated to virtue could afford; the delightful presentiment which the prospect of a happy immortality could create. Hard was the struggle. Long did nature combat the destructive effects of that pernicious draught. At length she yields. The voluntary and involuntary motions of the system wax feeble: the natural and vital functions become impaired. Those eyes, which often rolled with melting sympathy, o'er the scenes of human misery,

misery, are now forever fixed : those hands, whose wave commanded the collected attention of listening crowds, now cold, feeble and nerveless, fall useless down : that tongue, whose sublime and convincing eloquence was so often employed in his country's cause, now falters in his mouth : that heart, so long the seat of virtue, now fails to beat : that breast, which heaved the philanthropic sigh, to view his country's wrongs—alas ! shall heave no more. Behold the breathless remains, over which the tears of a nation flow !

Virginia stoops with melting eyes,
To view the mouldering urn ;
Her sister States all sympathize,
And join with her to mourn.

It has lately been emphatically expressed, that *Socrates died like a philosopher*. GEORGE WYTHER had the same trait in his character, and was taken off by the same means. But he in his last hour also displayed the fortitude and resignation of a Christian. What a sublime example !

Thus we have followed our venerable fellow citizen to the tomb. But it would be improper, if not criminal, not to carry our thoughts one step farther. That soul, whose features we have endeavoured in some measure to delineate, is not dead ; it lives in renewed and immortal vigour. Now let our thoughts take a lofty flight. Let us for a moment pursue the happy spirit, clothed with an imperishable body, ranging through extended regions of ever fresh delight : and here, if I might be permitted to offer an opinion, I would suppose the pious and philosophic soul of Wythe, not gazing with a vain curiosity at the wonders of creation and divine Providence, but learning and practising, in a much higher degree, the pure maxims of justice and equity, by a consociation with angels and his brethren once of this world ; who have obtained the victory, and are arrived safe before him, enjoying ineffable bliss, in contemplating real order, beauty and harmony, and in viewing the beatific vision of the Holy of holies ; in seraphic praise and adoration of the Author of all good, the only wise God. Let us check our premature judgment of the matter. Whether are we going ? Am I attempting to look into heavenly mysteries ? Vain attempt ! to delineate a scene, which celestial eloquence would fail to describe. This much we may venture to declare ; “ as there is a God above, he must delight in virtue ; and that which he delights in must be happy.”

Let us then endeavour to emulate the virtues of this great man ; and we shall not only follow him through a life of usefulness to the grave, but share with him its great rewards—glory, honour immortality, and eternal life.

REMARKS ON THE CHARACTER OF JOB.

(Concluded from page 368.)

IN view of Job's character and life, the inquisitive mind is led to ask, why he was called, in the course of divine providence, to endure such exceedingly painful and trying afflictions. Why did God permit so much evil to come upon one of his most eminent servants? Why did he give the great adversary such advantage over him? A complete answer to these inquiries will not be attempted: but some reasons may be suggested. As light is necessary to discover objects, so are extraordinary circumstances to bring distinguished virtue and excellence into view in the clearest and most impressive manner. It is only in great afflictions that extraordinary patience and fortitude can be exhibited. Nor can superior integrity be manifested, but under peculiar temptation. Two persons under moderate sufferings might manifest equal fortitude and patience; but let them be considerably increased, and the fortitude and patience of one might as much excel the fortitude and patience of the other as their trials were increased. The truth is, their trials, in the first instance, were sufficient to display all the fortitude and patience of *one* but not of the *other*. Job's great affliction gave opportunity for the clearest exhibition of his eminent piety. His painful trials were the means of shewing his faith, submission and patience to greater advantage, than otherwise they could even have appeared. The gloomy, distressing condition, in which he said, *Though he slay me, yet will I trust in him*, gives peculiar energy to the striking expression. It hence seems rational to conclude that one particular object, which God had in view, in Job's affliction was, to open a way for the full and most impressive exhibition of his superior integrity and piety. When he asked Satan, if he had observed Job, and considered *that there was none like him in the earth, a perfect and upright man*, Satan intimated that his apparent piety originated in self-love. He said, "Doth Job fear God for nought? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." To expose the malignity of Satan, God gave him power over all that Job had: and still more clearly to evince the genuine nature and effects of his religion, God finally gave Satan power over his person, reserving his life only. Another important design of Divine Providence toward Job appears to be this; to show him more of the majesty and greatness of God, and more of the frailty and corruption of man; especially to give him more clear and impressive views of his own dependence,

ence, his ignorance and sinfulness, that he might possess greater humility and confidence in God. Therefore when Elihu closed his address, God spake from the whirlwind, and answered Job by such interrogations, as displayed his infinite wisdom and power; and also reprov'd the folly and presumption of Job in several things which he had said. This soon led him to exclaim, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer; yea, twice, but I will proceed no further." "Then answered the Lord unto Job out of the whirlwind," and continued his admonitory interrogations until Job was filled with reverence, humility and submission. His apprehensions of the divine perfections and of his own unworthiness and guilt were so clear, that he said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." And not only was Job humbled, instructed and spiritually benefited by his unparalleled affliction; but doubtless his friends were also, and God glorified. It may be added, that Job's great afflictions, together with the good which on the whole he derived from them, stand on the sacred page for the encouragement and consolation of the afflicted and tempted in every succeeding age. In him also they have a most perfect human example of submission and patience. Hence the apostle recommended it to his Christian brethren, in their sufferings, to keep those of Job, and his patience under them, in lively recollection. "Ye have heard of the patience of Job, and have seen the end of the Lord; that he is very pitiful and of tender mercy."

These remarks on the character of Job, and the wise designs of Providence in his affliction, may lead us to the following reflections.

1. Many and great afflictions are no evidence against the piety of those who suffer them. Job was distinguished for his piety as for his affliction. God often sees fit, in his holy providence, to bring some of the most excellent of the earth into a state of deep affliction. The Bible furnishes us with numerous examples of this. It is hence unsafe to conclude from a man's affliction, however great it may be, that he is destitute of piety, or even that he is not eminently pious. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

2. We may learn the delusion and folly of those who embrace the sentiment too popular at the present day, that sinners suffer all the punishment, which they ever will suffer, in this life. If this sentiment were correct, it would be rational to conclude that the wicked would suffer more evil in this world, than the righteous. But both sacred and profane history teaches, that, in every age, some of the eminently pious have been the most deeply afflicted. Job, it appears, suffered more in this life than any of his heathen neighbours. David, speaking of the prosperity of the wicked, Vol. V. No. 1. C says,

says, "They are not in trouble as other men; neither are they plagued like other men." Of himself he says, "All the day long have I been plagued, and chastened every morning." Says the prophet, "Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" Hence, if there be no punishment for the wicked after this life, they suffer much less punishment than the righteous. This is altogether incompatible with the rectitude of the divine government. Should a civil ruler treat his subjects in this manner, it would be generally deemed reprehensible; and, "Shall not the Judge of all the earth do right?"

3. We learn that a state of affliction is peculiarly favourable to the growth and display of piety. Like the palm-tree, which flourishes most under the greatest burden; the pious man, under the most painful afflictions, increases more and more in holiness. His afflictions tend to bring him near to God, and call into vigorous exercise the most eminent Christian graces; and consequently those graces are exhibited in a very clear and impressive manner. Job's trials had a most happy effect on his religious views and feelings, and afforded opportunity to exhibit them to the divine glory and the good of his fellow men. So it was with David; therefore he said, "Before I was afflicted I went astray; but now have I kept thy word." "It is good for me that I have been afflicted." In this view of things, St. Paul said, "We glory in tribulation also, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed." Says another apostle, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing." It is not adversity, but prosperity, which leads to supineness and backsliding in religion. When Christians, in a great measure, lose the power of religion and maintain little more than the form, they may generally find the cause in a worldly spirit, which is fostered by prosperity; and affliction is often the means by which God awakens them from their dangerous slumbers, and recovers them to a spirit of ardent piety and devotion.

4. We are taught the error and danger of those, who consider religion as consisting mainly in self-love. Job's religion, it appears, was not of this kind. Satan pretended it was. Therefore God permitted him to bring such evils upon Job as fully exposed the falsehood of the malicious suggestion. It is hence manifest, that the selfish religion which some embrace and zealously advocate is spurious. It is essentially different from that which Job possessed, and which the Bible inculcates. Whatever may be said against that charity which "seeketh not her own," it must be possessed by all, who would be assimilated to the divine nature, and prepared for heaven.

5. In

5. In the light of this subject we may see the vast importance of true religion in a time of affliction and temptation. Destitute of the support and consolation derived from his piety, how miserable would Job have been? In his *sudden* and *sad* reverse of circumstances, had he been destitute of love to God and unreserved submission to his holy will, his condition must have been deplorable indeed. But he could cheerfully acquiesce in the divine government, and bless God as the source of all his enjoyments and the wise and righteous disposer of all events. When accused of hypocrisy, he could honestly appeal to the great Searcher of hearts, as a witness of his integrity. Those, who are destitute of true religion, and whose supreme delight is in worldly objects, have nothing to support them in a time of adversity; they have no solid ground of consolation; no prop on which they lean, but is liable every moment to give way. David intimates that he should have fainted and sunk under his trouble, had it not been for his faith and hope in God. Hence let all be admonished to remember, that "the day of adversity is set over against the day of prosperity;" and see to it that they possess the religion of the gospel, which is absolutely necessary to prepare us to endure affliction and temptation. It is altogether unwise to "*put far away the evil day,*" and neglect preparation for it; especially when we consider that to be prepared to endure affliction is also to be prepared to enjoy *prosperity*, and "*use this world as not abusing it.*"

CLEMENT.

Religious Communications.

LETTERS TO THE YOUNG. NO. VIII.

(Continued from page 336, Vol. IV.)

DEAR YOUTH,

AFTER what has been said upon the perfections of Christ and the inducements for you to hearken to him; it is still to be feared that many of you will not comply with your duty. This always has been the case, that most who have heard the calls of the Saviour have rejected and made light of them. He stretches out his hand all the day long, and few, very few indeed regard. But after all, will you, who are now reading this, *can you*, put off the heavenly messenger, the Lord Jesus? You are rationally convinced that Christ only can make you happy. You believe, that without an interest in the Saviour you must be lost forever. Yet with this belief you will probably continue to reject the great salvation. What can be the reason of such conduct?

Why

Why will you thus destroy your souls? You have some objections to the ways of Christ, or you would immediately comply. I shall state and answer these objections in the form of a dialogue.

Youth. I know not how to receive Christ in such a manner as to be saved. How to begin to be truly religious I do not understand.

Amator. Can you be so ignorant of your duty, and how to perform it, with the Bible in your hands? But if ignorance be the only objection, you will soon be religious, for this objection is easily removed. To be truly religious, is to abhor a wicked heart, love Christ with all the soul, and delight in obedience to his laws. And to *begin* to be religious is to begin to feel in this manner. Would you begin to serve Christ in sincerity? then put away the evil affections of your hearts; hate sin, as committed against a holy God; trust with all your heart in Christ for salvation; love the law, the holy law of God; and choose the delightful service of Christ for the employment of your life. In this way all Christ's people began to be religious; and in this way can you begin.

Y. But if I become strict, devout and prayerful, my companions will treat me with contempt. Singularity in this respect always incurs the sneers of the thoughtless and the gay.

A. This is not certain. And if it were, can you not endure a little reproach for Christ, who has endured so much for you? The objection supposes that you have more regard for your companions than for the approbation of God, your Saviour. What can influence you to fear what men can do unto you, while you have so little concern to escape the miseries of hell? Were your hearts right, you could not even think of it, as a reason to neglect the service of God. "The fear of man bringeth a snare." O renounce your wicked cowardice, and become as bold in the cause of God, as you have been against it.

Y. But how can I wholly renounce the pleasures of the young, and seclude myself from the society of those I love? It is contrary to the sentiments of the religious to indulge in mirth and jollity. I cannot submit to such restraints.

A. As to secluding yourself from the society of those you love, religion does not require it, unless you love such society as you ought not. As to the pleasures of the young, would you not willingly exchange them for greater and more refined enjoyments? I have been persuading you to become the followers of Christ. When you comply with this, you will no longer relish such thoughtless pleasures. Some *professing* Christians plead for the lawfulness of amusements, and say, that they are necessary as a relaxation of the mind from the severity of religious duty. But such a sentiment is like supposing, gold is rendered pure and made passable by mixing it with alloy. Those who delight in the law of God, and take pleasure

ure in the paths of wisdom, find no need of worldly amusements to render religion supportable. Therefore love the blessed Redeemer, and you will find it a small sacrifice to forsake youthful amusements. Do you prefer the short and unsatisfying pleasures of time to eternal blessedness? If so, you will gratify yourself a short time, and then meet with everlasting disappointment. Our Saviour in the 8th of Luke considers pleasures among the evils, which prevent the effect of the gospel.

Y. Religion requires self-denial, self-examination, and watchfulness. But these duties seem unsuitable for the sprightly and vigorous minds of the young. Such duties seem inconsistent with happiness.

A. Perhaps they may seem so to you, who have never tried them. True religion probably seems to you a dull and melancholy thing. And such apprehensions not only show your ignorance of the nature of true religion; but the wickedness of your heart. Your feelings towards God are such, that his requirements seem hard. Alas, what a heart does this manifest! Self seems of so much importance, that you grudge to cross it, though it come in competition with the great God! Sin seems to you so small an evil, that you are unwilling to watch against it! Should you comply with the Saviour's call, you would find his yoke to be easy and his burden light.

Y. Religious subjects are not interesting to me. I find no entertainment in devout exercises. A holy God and Saviour are objects, in whom I can take no delight.

A. Will you, dear youth, make such an excuse as this? Because you have no regard for God, is this any reason why you should not love him? If you may plead your want of affection to God, as an excuse for disobeying him; may not the thief with the same propriety plead his disposition as an excuse for his crime? You feel no delight in a holy God! Dreadful wickedness! A Being of infinite goodness, and yet an object displeasing to you. Could you realize the wickedness of such feelings, you would be astonished, that God spares you a single day. But your objection is not true. Some take delight in God! how does it appear that you cannot? You will feel this delight if you comply with your duty. You are directed not to be religious without loving a holy Saviour; but to love such a Saviour. You are not directed to be religious remaining opposed to it, but your duty is to be delighted and happy in the pure exercises of religion.

Y. I intend not to injure any one; but always conduct with kindness and propriety to my fellow creatures; and treat religion with respect. Will not such a course of life be as acceptable to God, as if I were to attend more to religious duties?

A. No, it will not, if the Bible be true. Many do indeed hope to be happy in this way; but where has God made a promise,
on

on which they can build such a hope? Did you feel any real respect for religion, or any love to God, you would not object to his service. And can you hope to please God with a little apparent kindness to your fellow creatures, while your heart is opposed to him? Does not God require all your heart? And can you hope for his approbation in a course of deliberate disobedience? What shocking treatment is it for you to neglect the best Being, and hope to make it up by cold morality! No; give up all thoughts of being made happy, without cordially receiving Christ. Nothing will do in his room.

Y. I consider religion of the utmost importance. Without it none can be finally happy; and it would be the wisdom of all to attend to it before they die. I am resolved to make the service of Christ my great business at some future and convenient time.

A. But why not now? If it ever is the wisdom of people to love and serve God; then the sooner they begin, the better. If it ever is your duty to comply with what the Saviour enjoins, then it is *now* your duty. If you can justly excuse yourself to-day, why not to-morrow, and forever? If it be destruction to die without an interest in the Saviour, then what temerity, what madness is it to live even a day, without him! You mean to be a Christian some time; but not now. Such a resolution to delay, shows that you dislike holiness. And a resolution to become a Christian some time shows the pride and blindness of your heart. The reason why you put off Christ now, will, probably, lead you to reject him to the last. O be persuaded to put away your unreasonable objections, renounce your wickedness, and, as you value eternal happiness, choose Christ for your everlasting Friend.

DOCTRINE OF THE TRINITY CREDIBLE.

AS those who discard the doctrine of the Trinity, and, consequently, the divinity of Christ, pronounce it *absurd* and *incredible*, it is thought a few observations on the subject may not be unworthy of public notice.

How there can be, in the Godhead, a Trinity of persons in unity of essence and perfection, must be acknowledged far beyond the comprehension of finite minds. This sublime mystery will forever remain a source of wonder and adoration to saints and angels. Because it is mysterious, it is viewed and rejected by many as palpably absurd and incredible. But it should be considered, that *mysteries* are not *impossibilities*. It is obvious that propositions may be made, which are incredible and contradictory. For instance, that a *part* is greater than the *whole* to which the part belongs; that a thing may *exist* and *not exist*, at the same time; that *virtue* is

is *vice*, and *truth falsehood*; should such propositions be affirmed, every person would reject them as gross absurdities. All know that such ideas are repugnant to the nature of things, and, therefore, absolutely impossible. But when it is said, the Father, the Word, and the Holy Ghost are one,* that is, one God, it is not affirmed, that there are three distinct, independent Deities, and yet but one. This would be no less absurd than to say that three men are but one man, or, that one unit is equal to three units. When the Father, the Son, and the Holy Ghost are said to be one God, it is saying that the Godhead subsists in three distinct *persons*, not in three distinct *Gods*. To conceive *how* this can be, exceeds the limits of our narrow capacities. But none can discover the least contradiction, or absurdity, in the idea, because none can have any knowledge of the subject, besides what is received from the word of God. Concerning the mode of the divine existence, observation and experience afford no information. These are infinitely inadequate. For information on this subject we depend entirely on the testimony of God. To set up our reason, therefore, as the criterion, and renounce every thing that the Holy Ghost reveals, because we are unable to comprehend, or see *how* it can be, is to arraign Jehovah at our own tribunal, and virtually to deny his infallibility. Presumptuous arrogance! If we adopt the principle, to believe nothing, which involves a mystery, and proceed on this principle in all cases, we immediately become downright sceptics, and, to be consistent, must abandon every truth. The doctrine of the Trinity is acknowledged to involve a great mystery; and perhaps a moment's reflection will convince us that mysteries are involved in every truth we receive. We can as easily conceive *how* God can exist in three distinct persons, as *how* he can exist in *one* person, or *how* he can exist at all. The whole matter, as to *mode* of existence, is utterly beyond our comprehension. But no one, who calls himself a Christian, or even a deist, presumes to say there is no God, because he cannot see how he exists. The distinction ought carefully to be made between things that are *above* reason and those that are *contrary* to reason. Absurdities are *contrary* to reason, but incomprehensibilities are only *above* reason. We believe that God created the world; that our minds and bodies are so formed and united as to have a mutual influence on each other; that the winds blow; that the planets revolve round the sun; that the solar beams warm the earth, and that grass and corn grow out of the ground. But we are as ignorant *how* these effects are produced, as we are *how* three persons constitute one God. If we put our hands into the fire they are burnt; but *how* they are burnt we know not. We also realize a painful sensation, but *how* that sensation is excited we can no more conceive, than how the Godhead exists in a trinity of persons. On every

* 1 John v. 7.

every side, are objects too high for us to climb, abysses too deep for us to fathom; labyrinths too intricate for us to explore. We are encompassed with mysteries! Well may we say, "we are but of yesterday and know nothing."* We know not *how* we ourselves see, or hear, or taste, or feel, or move, or think, or exist. If, therefore, we deny the triune existence of God, because we cannot see *how* it is true, we may, with equal propriety, deny even our own existence.

The above remarks are designed merely to show that the doctrine of the Trinity is *credible*, or *may* be true, and consequently, the unreasonableness of discarding it as an *impossibility*.

COGNATUS.

A LETTER FROM AN AGED FATHER TO HIS CHILD.

Dear Child,

WITH weeping eyes and an aching heart, I take my pen to inform you of my lonesome and melancholy situation. On the 24th of September last, my dear wife, and your mother, departed this life, and left me alone to mourn my loss; but with this comfort, that, I sincerely think, my loss is her gain. She left good evidence of her hope in a future state. Her patience and meekness under a long trial by sickness, and her entire resignation to God, is a good evidence in her favour. As she was sick a long time, I constantly attended her for three months, almost night and day; and as her future happiness lay nearest my heart, I left nothing undone that I thought would contribute to that end. I read to her as much as she was able to bear, and prayers were put up for her and with her every day, and often in a day; and blessed be the holy and glorious God of all grace, who heard and answered the prayers both by herself and others for her, and gave her such comfortable hope as was a great comfort to me and all her friends. I shall never forget with what comfort and hope she expressed herself to me, about three weeks before she died. I left her about half an hour; when I came in and went to her bed side, she took me by the hand, and looked me in the face with a smile. I asked her what made her smile so, when she expected death every hour? Her reply was, she felt comfortable, she felt wholly resigned to God's will, willing he should do with her *just as he pleased*. From that time till her death she appeared calm and composed, and finally fell asleep in Christ, and I make no doubt is now enjoying the blissful smiles of her God and Saviour. And I pray God that you and I may be prepared to follow our deceased friend, and meet in heaven to part no more forever. Such is the sincere desire of your aged father.

J. H.

A LETTER

* Job viii. 9.

A LETTER FROM AN AGED MINISTER TO A YOUNG PERSON REMOVED TO SOME DISTANCE.

Dear Sister,

ALTHOUGH you are removed at some distance from us, and your relation to this church is removed also; yet I hope that the spiritual relation between us will never be removed. Indeed I very well know that this can never be the case, if we are really brought into a cordial union to Jesus Christ; because he lives we shall live also. But oh, my dear friend! let us see to it that this be made sure, and that we rest not in a bare name to live, but that we are indeed made living members of that mystical body, of which Jesus is the head; because then for us to live will be *Christ*, and to die gain.

But oh! what need have we always to be jealous over ourselves with a godly jealousy, lest as the serpent beguiled Eve through his subtilty, we should be led aside from our steadfastness in Christ Jesus; especially since we find by sad experience, that we have an evil heart of unbelief still cleaving to us, even an heart which is deceitful above all things and desperately wicked. Moreover, we still abide in a wicked world, full of snares and temptations, suited to our depraved natures at every age and under every circumstance of life, that we have need to give heed to that counsel of our Saviour, Watch and pray always, that ye enter not into temptation. For although we are out of danger of finally miscarrying, if really united to Christ, yet we are liable to fall sadly, to the great dishonour of God our Saviour, and to the disgrace of our profession, if we use not the means which our Saviour has prescribed to preserve us from it. Witness the sad example of David, of Solomon, and Peter, as well as many others, to teach us that those who think they stand have need to take heed lest they fall.

I mention these things, by way of friendly caution, because I know that every age and condition of life has its peculiar temptations, for I have passed through them all myself, and have found that the age of youth is not exempted, but exposed to some of the most dangerous snares; wherefore the young disciples of Jesus have need to watch and be sober for the sake of honouring their divine Master, remembering that by their profession, more will be expected of them both from God and man, than from others. They have many eyes upon them; and the carnal world can more readily discern a mote in the eyes of such, than a beam in their own eyes. But after all, I trust it will be your principal care to approve yourself to Him who is the searcher of hearts, and to whom alone we must all be accountable at last: and if we can have his approbation, it is of but little consequence, whether we have the approbation of our fellow creatures or not. Only let

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us endeavour to live so inoffensively as to give no just occasion of offence to any, that they who behold our blameless conversation may be constrained to glorify God our Saviour. With love and respects to your parents and the rest of the family, I remain your sincere friend and well wisher,

L. H.

Selections.

EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

(Continued from p. 464. vol. iv.)

NO. XXXI.

DR. HERMAN BOERHAAVE.*

Born A. D. 1766. Died 1738.

IT is unnecessary to say any thing of the medical character of this great chymist and physician, all Europe is acquainted with and admires it; but it is not so generally known, that his piety and Christian virtues were equal to his genius and professional knowledge.

As a man, Boerhaave was peculiarly esteemed for his great modesty; and as a Christian, his humility and submission to the divine will were no less admirable. "He that loves God (he would say) ought to think nothing desirable, but what is most pleasing to the supreme goodness."

So far was this great man from a self-righteous principle, that when he heard of a criminal condemned to die, he used to say, "Who can tell whether this man is not better than I? or if I am better, it is not to be ascribed to myself, but to the goodness of God."

He constantly ascribed all his abilities to the bounty, and all his goodness to the grace of God.

It is said that his temper was naturally warm and hasty, but in the use of daily prayer and meditation, he learned to subdue it to the temper of the gospel.

It was his constant rule to rise early in the morning, and to spend an hour in secret prayer, and in meditation on some part of the Scriptures; and he used to say, "My morning's retirement gives me spirits for the day; and enables me to act, as in the immediate sight of God." He was particularly fond of such authors, as placed the love of God, and its consequential duties, in the clearest light; was, therefore, remarkably compassionate to his fellow creatures, and cheerful in his family, even under the most trying afflictions.

* Wilford's Lives, p. 785.—Gent. Mag. 1738, 1739.

NO. XXVII.

BARON GEO. CH. DYKERN.*

Born A. D. 1710. Died 1759.

AMONG the wounded brought to Frankfort after the battle of Bergen, April 10, 1759, was Baron Dykern, lieutenant general of the Saxon troops, in the service of the king of France. His descent was noble, and his education liberal; but after leaving the university, he turned his back on Christianity, and became a confirmed infidel. He was allowedly a man of considerable abilities, both as a statesman and a general; and it is remarkable, he received his fatal wound on his birth day. When that was declared to be mortal, he was prevailed on, with difficulty, to admit a clergyman. Dr. Fresenius, senior of the clergy at Frankfort, waited on him, and faithfully inquired of his soul. The general at first endeavoured to put him off with vague answers, professing, in general terms, a hope in the mercy of God, through the merits of his Son. But on the doctor's putting his questions very close, he at last broke out into this confession. "O Almighty God! I am a poor accursed sinner, worthy of damnation: but Lord Jesus, eternal Son of God, thou diedst for *my* sins also. It is through thee alone I can be saved. It is through thee alone I can be saved. O give me faith, and strengthen it when given!" From this time he betook himself to prayer, and spent his remaining time as piously, as he had lately spent it profanely. To many officers and others, who came to visit him, he "talked freely and fully of Jesus, and of the grace of the Father in him, and of the power of the Holy Ghost through him; wondering, without ceasing, at his having found Jesus, and at the happy change by which all things on this side eternity were become indifferent to him. The day before he departed, he declared, "I have no doubt; not even a remote one. It is just the same with me, as if I had always believed, and never doubted, so gracious is the Lord Jesus to me a sinner."

(To be continued.)

THE PEACEFUL DEATH OF A PEASANT.

IN a certain village lived a peasant, quiet, unaffected, and unnoticed. Poor himself, he had married a poor girl; they brought nothing together but affectionate hearts and industrious hands. However, by unwearied labour, they acquired a comfortable livelihood, and brought up their children in good habits, like their own. At length his strength failed, though he was little more than

* Account of his conversion and death, by Dr. Fresenius. Translated in the Gos. Mag. for April, 1777.

than fifty; and often he said he should not live long. One morning, when he was as well as usual, he thus addressed his family:—"I shall soon finish my course: in nine days I shall be in heaven. How was I obliged last night to force my way through hosts! but at last I got safe. I heard the angels sing, and joined them. O it sounded gloriously; they said to me, "In nine days you will be with us."

On the evening of that very day, he was seized with his last illness. On the ninth day he saw the sun arise, thanked God for having brought him so far through life; and spent the day in prayer, and in conversation with his wife and children. In the evening, when the sun went down, he was sitting at the window, and said to his wife, "When the sun is quite down, I will lay myself down also." He did so; praying for himself and his family. They stood around his bed: he asked for a glass of water:—drank it;—gave to each his hand, and his blessing. He then exclaimed, "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, the Lord hath taken away, blessed be the name of the Lord." With these words he resigned his spirit.

His excellent wife survived him many years (I knew her personally, says our correspondent); and his children prosper.

[*Evan. Mag.*]

A LADY'S PRAYER SOON AFTER MARRIAGE.

[Found among her papers.]

OH thou, my great and merciful Creator, whom my soul desires to love and adore above all things! O thou, who knowest all the weakness and depravity of my nature, I humbly beseech thee to correct all the errors of my reason, and all the corruptions of my heart! Give me, O Lord, that faith which is most acceptable in thy sight, and make me a member of the mystical body of thy blessed Son on earth, that I may obtain an humble inheritance amongst his saints in glory? For his sake, forgive the offences of my past life, and purify my heart, by the influence of thy Holy Spirit, from every selfish and malignant passion, especially from that sin which doth so easily beset me. For his sake, renew a right spirit within me! Teach me to love thee with the most humble, the most resigned, the most tender piety! Teach me to love my fellow-creatures with the most perfect charity! Teach me to be humble, patient, temperate, and contented. Defend my soul against temptation,—against all the snares of Satan, but particularly against any attachment to earthly possessions. Grant that the treasure of my heart may be with thee!

Teach

Teach me to promote the happiness of him with whom I am united by the most sacred of ties! to sooth his hours of sorrow with tenderness and patience, and enliven those of comfort with cheerfulness and affection; and to sacrifice my inclination to his satisfaction at all times, when it does not interfere with my duty to thee. Not only willingly, but with pleasure enable me to fulfil the good purposes I made before the holy altar. Enable me, not only in outward act, but in the most inward recesses of my soul, to be liberal, benevolent, and contented. Make me truly humble, always conscious of my past sins and present infirmities; always feeling the excellence of others, and rejoicing in that excellence; always indulgent to their faults and infirmities, from a due sense of my own, and feeling that consolation in the cross of Christ which the imperfection of my own obedience can never afford. Fit me, O my God, I earnestly beseech thee, for a better state! Take me from this world when I am most prepared to appear before thee. Support me under the trial of pain and sickness, and receive my soul to mercy, for the sake of Christ Jesus. Amen.

The general character of the above lady may be summed up thus:—She was diligent in the use of appointed means of grace, temperate, just, and benevolent, candid and prudent, sincere, and truly religious.

Designed for the Evangelical Magazine, as a stimulus to other ladies, if the editor pleaseth to give it a place in that valuable miscellany. [*Lond. Evan. Mag.*]

THE PIOUS NEGRO WOMAN.

[Extract from Oldendorp's History of the Mission of the Brethren in the Caribee Islands, St. Thomas, St. Croix, and St. Jan.]

IN 1736, the late Rev. A. G. Spangenberg, being then engaged on a visitation of the mission among the negroes in St. Thomas, went with Mr. F. Martin, a missionary of the Brethren, to visit sundry negroes that had formerly been awakened, and were now gone astray. Yet, among other occurrences, they were greatly rejoiced and pleased with the conversation of an old negro woman, from Guinea, of the Papan nation, called Marotte; who, on account of her age, had been enfranchised by her proprietor. Spangenberg's description of this woman answers very nearly to that which is given of Cornelius in Acts x. She feared God, and was of good report among all the people that knew her. Every morning before ever she takes any food, she falls upon her knees, worshipping God, and bowing her face to the earth. The same she does before ever she retires to rest, having an uncommonly great reverence

reverence toward God. She said that she learned this custom in her infancy from her parents, and that other people in her country served the Lord also in the same manner; but that the inhabitants of the coast of Guinea were totally ignorant of such worship. She did not comprehend why the white people did show so little reverence for God, and only, as it were, make some complimentary addresses to him. Declaring at the same time, that if any one would show her a better way of worship, she would desist from her practice; but that in the meanwhile, she should abide by the manner she had adopted, lest God should be angry with her.

She had been ill for some weeks, and was yet very weak from the ague. Being asked whether she made any use of medicine, or whether she was in want of any thing; "Oh, no," said she, "the Lord hath cast me down; he also will raise me up again;" adding withal, that if she looked unto God, he would, in the proper time, restore her to health.

Yet had this woman never heard any thing of the gospel of Jesus Christ. We asked her whether she was willing to hear any thing of Christ, who was the Son of God, and who came into the world for our advantage. "O yes, with all my heart," said she; "but then I have been told that I must first learn Dutch, and then learn to read, after which I might learn to pray likewise; but now I am too old for all this." We signified to her that all this was not indispensably needful, for that God understood all languages, that he was able to discern the desire of her heart, and would undoubtedly hear and grant all that she prayed for; advising her, therefore, only to continue constant in prayer, and to beseech him that he would give her yet more light and knowledge.

After this she related, at our desire, what steps she took with regard to the sacrifices which she offered. Thus, whenever she gathers fresh fruit, be it what it may, she never tastes of it till she has taken some part thereof and burnt it; then she falls down upon her knees, thanking God with all her heart, for granting her health to plant those fruits, and sparing her life, and giving her strength to gather, and now to enjoy them; after which she makes use of them for food.

This same negro woman hearing that her master, whose slave she formerly was, had lost his child, went to him and said, among other things, That he ought to beware of being overmuch sorrowful, and repining on that account; for it was God that had ordered it thus, without whose will nothing could happen; and she feared, if he gave way to discontentment, God might be displeased with him.

She expressed great joy and gratitude for the gracious dispensations of God in sending people across the great waters, to bring to the poor negroes words of life; and exhorted her countrymen, like a mother, to attend to what they were told on this subject.

It appeared plainly that she had some indistinct and confused notions of the Trinity; from which we evidently concluded, that some Christian missionaries must formerly have been in her native country. She said, "There is only one God, the Father, whose name is *Pao*; his Son, *Mafu*, is the door, or the way by which alone it is possible to come unto the Father; and then there is yet the Spirit, whose name is called *Ce*." Thus she had been informed by her own father in Guinea: but that the Son of God became man, and, by his death had redeemed and reconciled sinners, were totally unknown to her.

Hence she was used annually to take a lamb or a kid, to make an offering of it, in order to placate the Deity, and with a view to atone for her faults and mistakes. At first she could not comprehend our objection, when we represented to her, that God required not now such offerings and sacrifices, which were unnecessary and unavailing, since the Son of God had offered himself once for all a sacrifice for us; but being further directed by the Brethren to pray to God for grace to believe this, she took their advice, and, in consequence, came one day, smiting upon her breast with great joy, and declaring, whilst she lay her hand on her heart, "Here I am now satisfied and certain that it is exactly as you have told me." From that time she omitted her sacrifices; yet, on high festival days, she still killed a lamb, inviting some of the negroes to be her guests, and exhorting them to promise her that they would be diligent in prayer, and to let it ascend unto God as a sweet smelling sacrifice. [Lond. Ev. Mag.

SUBJECTS FOR CONSIDERATION.

(Extracted from Reynold's Compassionate Address.)

No. I.

I. **CONSIDER YOURSELVES.**—What! know you not your ownelves! Are you so intent upon things without, that you can never look within? Do you not see a great variety of creatures lower than you, and made for your use? What else are the birds of the air, the beasts of the field, and the fishes of the sea and the rivers? Are you not much better than they—being furnished with greater excellencies and powers? And who made you to differ? Who gave you knowledge, and judgment, and conscience? Who put the sheep and oxen, and other cattle in subjection to you? Was it not some great Creator and Disposer of all things? Was it not some great Lord that is good to man, and prepared him a well-furnished world to dwell in? Who made these curious bodies—the head to govern and guide the movements of its members; the stomach to receive the food, and convert it into nourishment; the lungs to breathe; and the heart to admit the blood, and pour it

it out again into all the members and the limbs? How wonderfully are you made! Who formed this soul, that gives life and motion to the body; that knows, judges, and remembers; that is capable of noble services, and of great joys and miseries! O foolish, unthankful men, that forget themselves, and their Creator! Alas! how stupid and sleepy have you been all this while! How have you lost your thoughts, and minds, and souls, amidst the cares and vices, and noise of the world! How dead and lost have you been to your Maker, and to all the love and service that you owe him!

2. *Consider God.*—How great and glorious he is that made you, and ordained all these things! He is, indeed, the high and lofty One, that inhabits eternity; so vast is He, that the heaven of heavens cannot contain him; so glorious, that the purest, brightest angels cover their faces before him! Look up to the heavens and consider the wisdom and power that shine there! Behold the firmament which hangs over our heads; this glorious sun that shines by day; these thousands of stars that adorn the heavens at night! Look around upon the earth; what riches and stores are there! Grass and herbs for the cattle; birds and cattle for men; seas and rivers to water the earth! “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” How sad is it that your hearts are turned away from God; that you have no more delight in him, or desire after him; how sad is it that you should live so estranged from that God, who only can make this world a comfort to you, and prepare you therein for the enjoyment of a better!

3. *Consider the Divine Law.*—Has God made you reasonable creatures; and do you think He has given no laws for your direction? Does He not justly expect honour and worship from you; and has he not taught you how to worship him? Do you not find the commands of God in your Bible? Yet when did you learn or study the law of God? When did you think of the things that are commanded and forbidden there? When did you find that God’s law is exceeding broad, that it reaches the thoughts, and judges the secrets of the heart? Alas, how little have you loved your duty! Do you think God has forgotten his laws, as much as you have; and that He will never call you to an account for your ignorance, stubbornness, and disobedience? Surely the Judge of all the earth will maintain his law, and will do right. What! will you bid defiance to the Majesty of heaven? Will you scorn his wisdom, and goodness, and power? What! will you trample upon his mercy, and patience, and love? Will you dare his vengeance, and provoke him to his face? Poor souls! think what you are doing. Do you think God does not hate sin, and that He will not be avenged on all the workers of iniquity? How much guilt is there in one sin; and how much more in a whole life of sin; and how much more if you live and die without repentance!

4. *Consider*

4. *Consider the Office of Conscience.*—It will make you some time or other consider; it will not be always silenced. Have you no conscience? Would you have the world to know that you have none? Have you no inward shame for any thing you say or do? Can you live without conscience? Have you no fear of God; no reflection on yourselves; no regard to the law of God? Can you cheat, or steal, or break the Sabbath, or swear, or be intemperate, or fall into passions? What hearts have you? How unfit to live among mankind! Does conscience never accuse you? If you have a conscience, what is its language? Does it not tell you, that there is a holy and terrible God; and that having offended Him, you need to be reconciled? Does it not tell you, that you have souls to be saved, and work to be done for eternity? Does it not tell you, that death is coming, and that you are unprepared and know not what will become of you forever? Did you ever feel the stings of a guilty conscience? If ever you did, consider how enraged it would be, if God should open conscience more, and set your sins in order before your eyes, and make you feel the weight of them! What a troubled conscience would you then have! It would give you no rest, day nor night; it would be a constant torture to you, and a worm that never dies!—Oh, stand in awe of your conscience! See that it be reconciled to God, and cleansed from dead works, that you may truly serve the living God.

5. *Consider the World you inhabit.*—It is a sinful world continually breaking God's laws; the fear and love of God, and a zealous aim to promote his glory are rarely to be found—ungodliness every where reigns. Can we wonder then, that God is angry with such a world as this, and that He sends into it woes and plagues? We find some complain of poverty and want; some of sickness and pains; others of shame and reproaches; some are wronged and oppressed; almost all have their crosses, disappointments, and vexations of one kind or other; and death at last infallibly comes and cuts down all. And should we be fond of such a world as this—a fading, withering world—a vain, vexatious, dying world? Will you not seek a better world than this? Will you sell your souls for this? What shall it profit you to gain such a world as this, and then lose your own souls and perish forever? Oh! what need have you to be saved from this present evil world, and to set your hearts and hopes upon a better!

(To be continued.)

ANECDOTE.

IN the late war with Great Britain, while the British troops had possession of New York, a gentleman left the city, and entrusted his house, furniture, and some other property to the care of a negro servant named Sambo. Desirous of securing the property

of his master, Sambo let a British officer into the house, who preserved it from injury. As an opportunity presented, Sambo improved some of his master's property to such advantage as to gain nearly one thousand dollars. When the troops left the city, and his master returned, Sambo delivered to his master, his house, his furniture, and the other property committed to his care, with the sum he had made by trading. His master received it; but so devoid was he of all the noble feelings of the generous and grateful soul, that he neither gave Sambo his freedom, nor made him any compensation. Some time since the gentleman died, and left him free. Sambo sought for employment to procure him a support. After serving one and another, he was employed by a person to go on errands, and to perform other services, which were not laborious. He conducted with so much honesty and fidelity, as gained him not only the confidence, but the regard of his employer. Being attacked with a dangerous complaint, the gentleman, who had employed him, directed the person with whom he boarded to send for a physician, and to supply him with what he needed. One day he visited him and found Sambo affected. The gentleman told him not to be distressed, for (said he) "I have ordered you whatever you may need; I will do every thing for you in my power, and you know we must all die. You have grown old, and must expect to die as well as others." Sambo replied, "O master, I know we must all die, I am not afraid to die, I do not cry on that account." "What do you cry for?" inquired the gentleman. "O master, I tell you, I been all my life time tossed up and down in the world, and never met with a friend, till I knew you, and I cry *Master, that if I die, I shall not make you satisfaction.*"

Noble reply, this!

"Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measur'd by my soul,
The mind's the standard of the man."

Gemma.

ORDINATION.

DEDICATION AND ORDINATION.

ON Wednesday, the 17th inst. the new church in Hingham was consecrated to the service of Almighty God.—Rev. Mr. Whitney of Hingham made the dedicatory prayer. Rev. Dr. Ware preached a sermon on the occasion from Exod. xx. 24. Rev. Mr. Whitney of Quincy made the concluding prayer.

In the afternoon, Mr. HENRY

COLEMAN was ordained pastor of the third church in Hingham.—Rev. Dr. Eliot of Boston made the introductory prayer. Rev. Mr. Pierce of Brookline preached the sermon, from 1 Tim. iii. 1. Rev. Dr. Reed of Bridgewater made the ordaining prayer. Rev. Dr. Lathrop of Boston gave the charge. Rev. Mr. Whitney of Hingham expressed the fellowship of the churches.

RELIGIOUS

Religious Intelligence.

DOMESTIC.

THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

THE disconnected state of the Associations within the limits of this important section of New-England; the little acquaintance which its ministers have with each other; and the hope that by drawing closer the bonds of union, the cause of truth might be better promoted, suggested the expediency of forming a General Association. A convention of ministers was proposed to ascertain the general opinion on the subject. Delegates were chosen accordingly by several Associations, who met in Northampton, July, 1802. They united in opinion, that it was expedient that a General Association be formed. They agreed "to admit as articles of faith the doctrines of Christianity as they are generally expressed in the Assembly's Shorter Catechism, for the basis of union and fellowship." On this ground they recommended to the several Associations from which they came, to choose two delegates to represent them, who should meet and organize the General Association; the door being left open for other Associations to unite, if they should be disposed.

The objects to be kept in view they agreed should be, "to promote brotherly intercourse and harmony, and their mutual assistance, animation and usefulness, as ministers of Christ; to obtain religious information relative to the state of their churches, and of the Christian church in this country, and through the world; and to co-operate with one another and with other similar institutions in the most eligible manner for building up the cause of truth and holiness."

Upon these principles, and embracing these objects, the Association was formed, and has proceeded. Annual meetings have been holden. At this time delegates from seven Associations are convened. Harmony pre-

vails, and pleasing prospects of the increasing utility of the Association are presented. Information is received from the members, that a considerable number of the churches in the connection are in a prosperous state, and to several, within two or three years past, there have been large additions; the Lord having been pleased to accompany the means of instruction with abundant influences of his Holy Spirit. In Hadley, Northampton, Southampton, Westhampton, Easthampton, Williamsburgh, Williamstown, Stockbridge, Sandisfield, Lee, and Bradford, several hundreds have made public profession of religion. It is noticed with peculiar pleasure, that the very serious attention, which has prevailed in Williamstown, has been extended into the College, and affords the churches a pleasing prospect from the institution. It is also communicated that there are hopeful appearances at the present time in Charlemont, Hawley, and several other places.

It is further stated, and the Association deem it their duty to present the unpleasant fact to the public eye, that there is a tract of country of nearly twenty miles square, in the northern part of the county of Berkshire, containing seven towns, with a numerous population, in which there is not one settled Congregational minister; and that all these towns, Williamstown excepted, are in a condition which yields no rational hopes, that by their own efforts any of them will be soon supplied with sound evangelical teachers. They are therefore earnestly recommended to the attention of those Missionary Societies and Associations of ministers, which can most conveniently afford them that aid which they so much need: And the rather because this region is nearer home than any other, which has been the scene of missionary labour. And for encouragement it is further stated, that when ministers have occasionally

casionaly visited this almost forsaken people, they have been gratefully received.

The General Association is founded upon the pure principles of Congregationalism. One design of it is to cherish, strengthen, and transmit those principles. It wholly disclaims ecclesiastical power or authority over the churches, or opinions of individuals.

The objects of this Association being in no respect incompatible with those of the Convention of ministers annually holden in Boston, no interference between them is desired, or can reasonably be apprehended.

Having these views, the General Association continue to invite their brethren to unite with them in an institution so evidently promotive of the all-important interests of Christianity. And for their accommodation it is hereby notified, that the next meeting of the General Association is to be holden at the house of Rev. Samuel Austin in Worcester, on the last Wednesday in June next, at 9 o'clock, A. M.

STEPHEN WEST, *Moderator.*

Attest, SAMUEL AUSTIN, *Scribe.*
Windsor, June 25th, 1807.

For the Massachusetts Missionary Magazine, transcribed by

ENOCH HALE, *Secretary.*

ABSTRACT OF REV. JOTHAM SEWALL'S JOURNAL.

I have spent 8 weeks on missionary ground. In which time I rode 574 miles; preached 70 times; visited 55 families; attended 4 conferences; assisted in admitting 5 persons to church fellowship; catechised children once; visited 4 sick persons, and 1 school; opened 1 town-meeting with prayer; heard 2 sermons; administered the Lord's supper 4 times; baptized 5 adults and 16 children. Visited 27 destitute towns in the counties of Hancock, Kennebec and Oxford.

There appears to have been a more than usual attention to religion on Penobscot river. Several awakenings and hopeful conversions have taken place in consequence of the labours of

missionaries. I preached 3 months, the season past, in the towns of Hampton, Orrington and Bangor. At which time 10 persons were admitted to church fellowship, and several others it is hoped will come forward. At that time I made several excursions up river and other directions on missionary ground. The prospect looks more hopeful in that vicinity than I have known it in any past time.

JOTHAM SEWALL.

May, 1807.

Extract of a letter from a minister in Rhode Island, dated April 13, 1807.

PERHAPS you have been informed of the very remarkable religious attention in places not far from this. In Middlebury, Carver, Berkley, Aronett, and Fair Haven. In Berkley and Aronett the work of the Lord is great and powerful. Forty were added to the church a week ago in Berkley. But in Fair Haven the attention is more remarkable by far. Two months ago the minister and people were viewed Arminian and antichristian, as to experience and reformation. But a remarkable Providence has roused up both minister and people, and many are now hopeful converts. Dear brother, these things ought to animate us.

FOREIGN.

EDINBURGH SOCIETY'S MISSION TO TARTARY.

A* interesting letter from Mr. Pinkerton, one of the Missionaries, dated at Karass, July 26, 1806, has been published, the greatest part of which we shall lay before our readers.

"I embrace the present opportunity to inform you, that we are all in tolerable health, and that our affairs continue to wear a promising appearance. We formerly mentioned, that the Tract we have printed and circulated against Mahomedanism, has occasioned a great stir among the people

people around us. When Shellive* the Effendi of our village read it, he frankly acknowledged that he could not answer it. Being very desirous to know if any of the priests or Effendis in the neighbouring districts, were able to answer our objections against their religion, he proposed to accompany Mr. Brunton and me, in a tour we intended to make among the Tartars who lie to the north and west of us, with a view to discover as much as we could their real situation, and to learn how they received the attack which we had made on their religion.

Accordingly, on the 6th June, Mr. Brunton, J. Harrison, and I, accompanied by Shellive, a Russian Kozak, and several Tartars, set out from Karass. We travelled north till we crossed the Pod-Kuma. We continued travelling till nine in the evening, when we arrived at the hut of a few Circassian shepherds, who killed a lamb for us, and entertained us thro' the night in as hospitable a manner as their circumstances could afford. We had much conversation about religion with our Effendi. A Mola (a priest) who was present, began to reproach us with some of our tenets. "Hold your peace," said Shellive, "the knowledge and judgment of these people are much superior to yours, therefore let alone those things which your judgment cannot reach."

On the morning of the 7th, we proceeded on our journey, and travelled over a hilly country, almost uninhabited, as it had been since we left the banks of the Pod-Kuma, till about

.....
*Shellive is one of the most learned and respectable of all the Mahomedan doctors in that country. He has travelled through Syria, Arabia, Egypt, and other countries. He was brought to Karass by the Sultans, when Abdic connected himself with the Missionaries, and hopes were entertained by the Moslems, that he would be able to convert our people to the Mahomedan faith. At first he was very violent against Christianity: but after he became acquainted with Mr. Brunton, his violence subsided, and for some time past he has been very friendly to the Missionaries.

nine, when we arrived at a range of villages called the Kulish. These villages contain, perhaps, three thousand people, and stand in a row betwixt two hills, about a verst distant from each other. We rode on till we came to the westmost village, where lives the Effendi, who has the spiritual direction of these poor perishing sinners. When we drew near to the Effendi's house, "Collect your thoughts, and be serious," said Shellive, "for the conversation is to be about God." He approached us with an air of importance. We all rose up to meet him, and the Kulish doctor with an affected cheerfulness, welcomed us to the place. In a short time the conversation turned on religion. The New Testament was produced at the desire of Shellive, and the meaning of Matt. v. 32, was discussed and determined. Afterwards the xvth chapter of John's Gospel was turned up, to examine the passages concerning the promised Comforter, which the Mahomedans maintain refer to their prophet. The doctor with much self-importance observed, that the passages were perfectly applicable to Mohammed; but our Effendi, with more sagacity, tho' little to the support of his own religion, replied, that the Comforter promised by Christ was not only to be unseen by the world, but was an invisible spirit, and consequently could never be intended for Mohammed. In proof of the same thing, we observed, that the disciples were commanded to remain at Jerusalem, after the resurrection of Christ, till the Spirit was sent down upon them.

A controversy carried on with so little success, on the part of the doctor, could not be expected to continue long. Accordingly, he went and brought one of our tracts that had fallen into his hands, and returned it. He then began to declaim against what is said in the New Testament, concerning Jesus being the Son of God. "According to your religion," said he, "you make Mary, God's wife." We expressed our surprise at such profaneness, and Shellive was evidently ashamed of what his brother Effendi

Effendi had said, and explained to him the meaning of the phrase "Son of God." The doctor next asked us, whether or not there was a God in existence before the creation of Adam? We told him that we were not accustomed to answer such ignorant questions, and that we had never before met with any man who asked one of the kind. In reply to this, he told us a great many foolish things, and concluded by saying, that a Russian Interpreter had informed him, that before the creation of Adam there was no God. "The Interpreter observing your ignorance," replied one of the company, "wished to try your credulity, and has sadly imposed on you." Upon this he arose, called our Effendi aside, and gave him a severe reprimand for his intimacy with us; repeating to him a passage out of the Koran, to prove that he was both an infidel and a rebel. Shellive in return, reproached him for his ignorance, and in particular upbraided him for not understanding the arguments contained in our Tract. At our departure, a number of people gathered round us, and as some of them had heard our dispute with their Effendi, we reminded them of his ignorance, and warned them of their danger if they continued to follow lies, and to reject the only Saviour of sinners.

In the evening we arrived at a village on the banks of the Clows. On the banks of this river, many thousands of Tartars have their habitation, all equally strangers to the knowledge of Christ as the Saviour of the world. A great part of the night was spent in conversation with the people, whom we found miserably ignorant. We had some particular conversation with our Effendi, who expressed the strongest inclination to agree with our religion, provided he might be allowed also to retain his own: but we pointed out to him the utter impossibility of such an union, and urged upon him the necessity of a sincere and entire dedication of himself to Jesus Christ. In the course of the night he made many prayers, and begged of us to interpret our

prayers to him, which afforded us an opportunity of shewing him the great compassion that we felt for the miserable state of those who know not the Saviour.

On the 8th, we left the village about seven in the morning, and travelled along the banks of the river a number of miles. Conversation on various subjects rendered our journey agreeable, and frequently our company was increased by persons joining us, so that we had, as it were, a little travelling congregation. "What is your opinion," said our Effendi, "concerning the falling of the rain?" We replied, "that the rain was occasioned by exhalations from the earth, which being condensed in the atmosphere, became too heavy to be supported there, and of course descended in drops. As it is a fundamental article of the Mohammedan faith, or at least a point of general belief, that the water from which rain is produced is preserved in the heavens, and made to descend by an angel, who is sent from God for this purpose, when he thinks proper to refresh the earth, our Effendi thought himself bound to demand of us proofs for the account that we had given of it. We acknowledged the reasonableness of his demand, and endeavoured to illustrate our proposition by explaining the causes of evaporation, condensation, and the falling of the rain in drops. Instead of attempting to overturn our reasoning, Shellive confessed that such causes as we had mentioned had frequently struck his own mind, but that he was unwilling to give them any credit, as they militated against the principles of his religion. As he supposed likewise, that thunder was the voice of the angel who sent down the rain, we were led into a pretty long discussion in order to account for that phenomenon from natural causes. This insensibly led us to speak of miracles, and a long conversation took place on the impropriety of supposing any thing to be a miracle which might be traced to natural causes. Even when the cause cannot be traced, it was observed, that a miracle ought not to be acknowledged, unless

unless it be accompanied with such a degree of evidence as would render the disbelief of it an absurdity. This principle we had reason to think Shellive would have readily acknowledged, had he not seen that it went to undermine the whole system of his religion. After tracing a number of effects to their causes, in order to illustrate the application of this principle, it struck his mind, that it might be applied to overturn the miracles both of the Old and New Testament. Accordingly he set to work with great spirit, and began to account in this way, for the manna by which the Israelites under Moses were supported in the Arabian desert. But after making some strange suppositions, he was soon obliged to give up his point. As he admitted the truth of the history, that the children of Israel had really emigrated from Egypt to Judea, a few questions completely puzzled him: Is it possible, do you think, Shellive, that the Israelites could have subsisted when marching through a barren desert, and surrounded with a hostile people, if their wants had not been supplied by a miracle? Would it not have been madness in Moses to have appealed to the whole congregation of Israel for the truth of what they neither saw nor heard of? If manna be a natural production of that country, how does it happen that it cannot be found now? When you yourself, Shellive, travelled to Mecca, and from Mecca to Mount Sinai, did you see or hear of any thing which the desert produces, or that falls from the heavens, that has any resemblance to what the Scriptures relate concerning the manna? How did it happen, that what was gathered the preceding day was eatable on the Sabbath, and on no other day? And why did none fall on the Sabbath? To these and some other questions that were put to him, our Effendi made no answer, nor did he attempt any more to account for the miracles of Moses or our Saviour by referring them to natural causes.

About three in the afternoon we arrived at a Jetson village, and chose a place to rest in through the night, near the house of their Effendi. In

a short time the Doctor made his appearance. He seemed to be a man between 40 and 50 years of age, of a tall stature, with a thick black beard, and a countenance that indicated both kindness and suspicion. He was dressed in a long blue robe, and girt about the loins with a girdle. We were soon surrounded by a number of people, and the Effendi, after having ordered for us some milk and boiled millet, the common food of all the Tartars, came and seated himself beside us. The conversation, as usual, soon turned on religion. The death and resurrection of our blessed Lord were mentioned; and the New Testament being produced, we read the 27th and 28th chapters of Matthew. When this was done, the Doctor remarked, that there were many circumstances mentioned in these chapters, which would require a distinct consideration. After this we got into a long conversation. Many topics were discussed, of which I have not room to give you even the heads. We talked of the nature and existence of God—of the unity of the Godhead—of the nature, guilt, and depravity of man—of our need of a Saviour—of the necessity of a divine revelation—of the distinguishing characters of such a revelation—and particularly of its correspondence with the perfections of God. When we came to this last point, and endeavoured to shew that a revelation from God must of necessity correspond with those attributes of his nature, which are manifested in his works and ways, the Effendi perceived that our arguments struck at the very root of his religion, by condemning the conduct of Mohammed, and proving, that not only the conduct, but many of the laws and institutions of that impostor, were unjust, and altogether inconsistent with the nature of a just and holy God. He therefore excused himself from continuing the conversation any longer, by rising up and saying that it was now time to go to rest. He accordingly retired to his own tent, taking along with him the Arabic New Testament, which he said he would look over. Though it

was now between one and two in the morning, we continued the conversation with our Effendi, by resuming what had been said respecting our need of a Saviour, proving that Christ is the only Saviour of sinners, and shewing the necessity there was for such a sacrifice as he offered, and for such an High Priest and Mediator as he continues to be. Our arguments

this night seemed to influence the mind of our Effendi very much. After we had prayed to God, he said to us with much earnestness, "Though I do not understand your language, yet my heart's desire is, that your prayers may be heard, and I heartily give my approbation to your amen."

(To be continued.)

Poetry.

NOT ASHAMED OF CHRIST.

JESUS! and shall it ever be,
A mortal man ashām'd of thee!
Ashām'd of thee, whom angels praise,
Whose glories shine through endless days!

Ashām'd of Jesus! sooner far,
Let evening blush to own a star.
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashām'd of Jesus! just as soon
Let midnight be ashām'd of noon.
'Tis midnight with my soul, till he,
Bright morning star! bid darkness flee.

Ashām'd of Jesus! that dear friend
On whom my hopes of heaven depend!
No; when I blush—be this my shame,
That I no more revere his name.

Ashām'd of Jesus! Yes, I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then, I boast a Saviour slain!
And O, may this my glory be,
That CHRIST is not ashām'd of me!

May 26, 1807, the Massachusetts Missionary Society held, in Boston, its Eighth annual Meeting; an account of which, and of the donations, &c. is unavoidably deferred till next month.